

REL 320 - N. Frye : Bible Lectures 1979-80

History of the course - began in difficulties of teaching Paradise Lost  
Began as footnote: influence of Bible on Eng. lit. - allusion et texture

Dimensions of this  
But this not enough et critically unsatisfying  
Book as a whole - simultaneous whole

Bible seems to be a small library. Perhaps "the Bible" not an entity. But Bible always read et understood as unity.

Unity: narrative + imagery.

Beginning et end: of time  
Whole perspective of human life.  
The hero: Messiah  
concreteness of style  
a body of concrete metaphors  
unifying principle

Attempt to demonstrate unity as seen by lit. critic:  
not doctrine, ethics  
Study of concrete nouns: mountain, river.

Bible: translatable book → formation of western thought et creative imagination.

OT & NT

Contrast Koran text bound up with Arabic language  
OT Hebrew - only consonants written; vowels editorial  
Masoretic text - est. after Chr. era.

Approaches } Critical & analytical  
Traditional

LXX Gk. translation - NT writers familiar with this et quote it.

Made before Heb. text est.

Consulted in E. Mediterranean.

Aramaic replaced spoken Heb. Some Aramaic, esp. in late book of Daniel.

Translating process built in

Vulgate - Jerome's tr. into Latin - persisted through next 1000 years - the Bible then.  
malum = apple, evil

Version known to all writers in Eng. lit. from Anglo Saxon times

Wycliff, around Chaucer's time, - first Eng. tr., from Vulgate.  
basis for all Eng. tr. that followed.

Luther - beginning of 16 Cent. - tr. into German

+ Henry VIII "Defender of the Faith"

Tyndall - first tr. from Heb. & Gk, on the continent  
Church of England, under Eliz. I:

Episcopalians & Puritans

Bishops Bible    Geneva Bible: doctrinal marginalia

James I - long background of "Breeches Bible"  
Puritan sermons

Reconciliation at Hampton Court 1604 →  
7 year effort - Authorized Version 1611

Douai Bible - Catholic version - sticks closely to Vulgate,  
literal tr.

AV - most familiar & accessible  
very close to Vulgate & in tradition

= NT Apocrypha -  
used in Middle Ages  
Gospel of Nicodemus  
Childhood of  
Mary & Jesus  
(M.R. James, ed.)

= Pseudepigrapha -  
Enoch: quoted in  
Jude  
never seriously  
considered, discredited  
by 5th Cent.

Apocrypha - excluded from Heb. bible - missing Heb.  
text, some of which has recently turned up.  
Jerome put them in Appendix, but Church  
included them.

"Translators to the Reader" - purpose & policy of tr.  
lucid & honest.

Standard, conservative English

goes - goeth

does - doth

has - hath

still standard in the S. of  
England.

"his" - genitive of it in 1611. "His" used, or such  
circumlocutions as "thereof"

Translated to be read aloud - sensitive to sound et rhythm of  
spoken language

Modern tr.

RV - 1885 : not very successful; insensitive to English

Translation - most important to be sensitive to one's own  
language, not scholar of original

Sir Thomas North, Plutarch's Lives (he knew no Gk.)

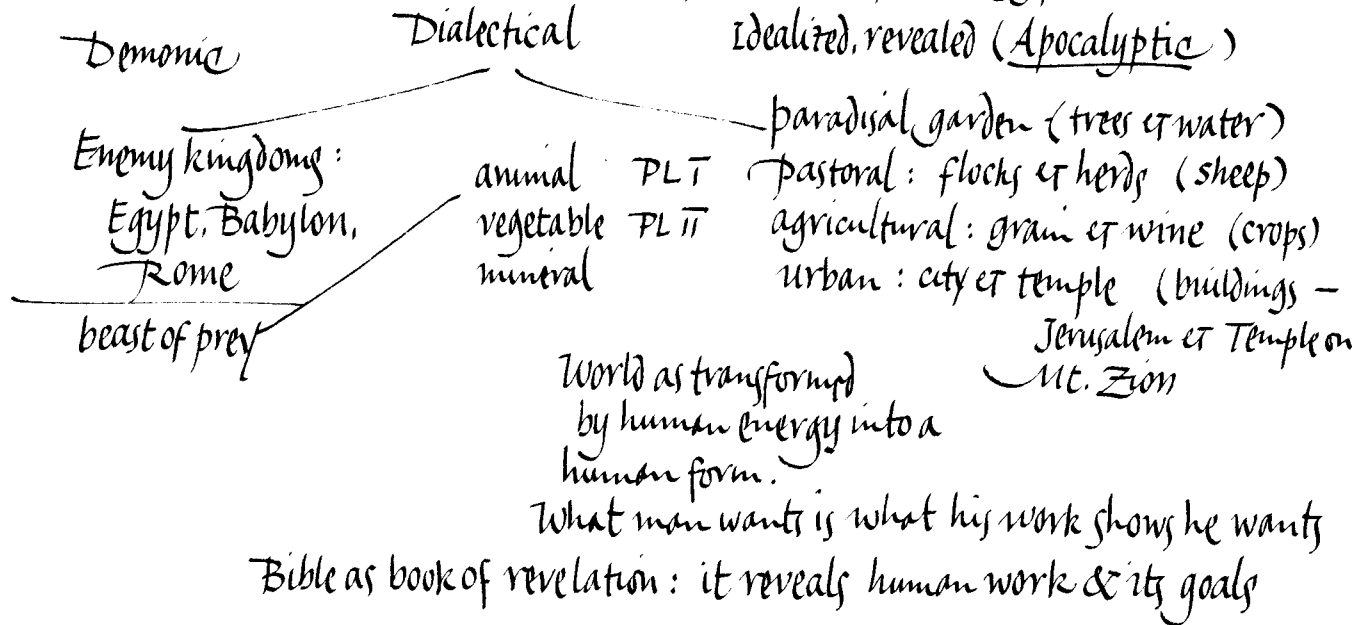
RSV - 1952 : best modern tr.

New English Bible - 1970

25 September

## General structure of biblical symbolism

Revolutionary habit of mind developed in Egypt. —



## Demonic imagery

Manifest Demonic  
what these will become —  
wasteland, sunk under the  
sea

Kingdom of power & prosperity:  
PARODY

## BEGINNING

Paradisaal garden — the oasis of trees et water  
Gen. 2: 9-10 The four rivers — garden stretches  
from Egypt to India (?)

3: 22 Man barred from Tree of Life

Cf. Mesopotamian echoes — fear that  
man will get too powerful.

## END

Rev. 22 — Man regains Tree et water of  
Life

## MIDDLE

Manifest · Parody Demonic

Tree of Death  
Water of Death

Eze.'s vision of restored ritual -  
Eze. 47 : waters issue from the  
threshold of the temple -

Restoration of Israel = restored tree &  
water of life — transformation of  
Dead Sea

Rev. 21 — "and there was no more sea"  
sea of dead water =  
no more death

## Water

Gen. 2:10 — common source for the rivers ⇒ fresh water  
sea under the earth — See Gilgamesh epic

not a belief but a metaphor

"gods under the earth" ⇒ Mesopotamian Enki or Ea,  
god of sweet, living waters, opposed by  
Tiamat, killed by Marduk to create world

"without form et void" tohu wa bohu } etym. connected  
"deep"                      tehom } with "Tiamat"

The Flood — waters above & below earth break through

Ps. 148:4 ye waters above the heavens —

[ A ~~big~~ being who could live in the garden would live  
in living water ]

## Tree

Tree of Death

Discovery of sex  
limp serpent crawling  
on the ground

Tree of Life

Sex beyond what we  
now know —  
Kundalini serpent ascending  
Tree of Life

Cross of Chr. —

Tree of Death transformed into Tree of Life

Creation myth -

the kind depends on whether creator of it looking up  
or down —

Cycle of the Different -  
cycle of nature

sexual creation myth

Earth Mother: womb &  
tomb

Death not a problem -  
an inseparable part

Cycle of the same  
cycle of the heavens -

artificial creation myth

Sky father, who does not  
nurse his children

The model world ⇒  
myth of fall,  
alienation

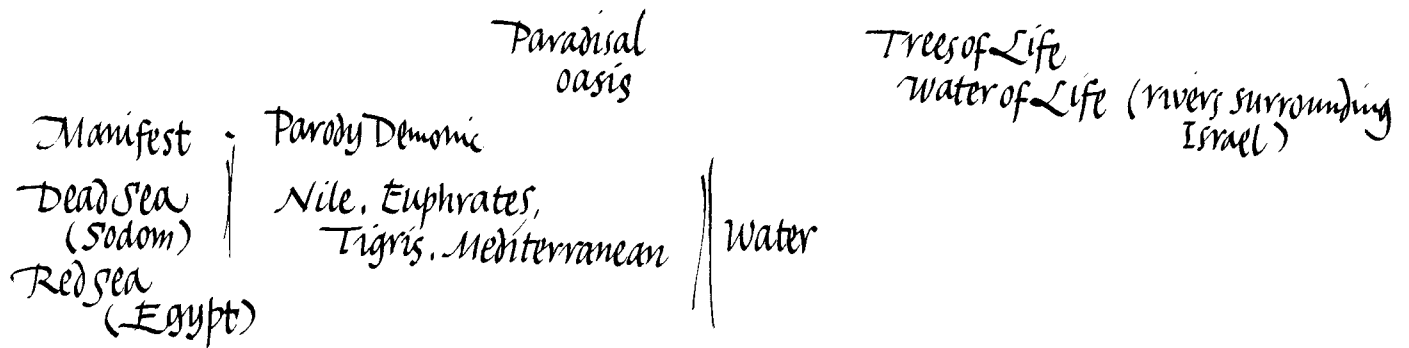
Plato, Timaeus:

Demiurge working  
from a model -  
failure in the  
process

the alienating  
world where we  
live

our home -  
paradysal  
garden

2. October



[Eze. 31: 3 Assyria = a Cedar. Assoc. with water.  
Tree of temporary prosperity — World Tree, Axis mundi  
Tyrant tree

Jack & the Beanstalk  
Yggdrasil

Tree of Death -

primarily one  
on which someone  
has been hanged

31: 13 the ruined tree : beasts on his branches  
: 16 trees of Eden comforted by fall of Assyria  
to the nether world

Daniel 4 Nebuchadnezzar's dream of a world tree, v. 10-12,

Joshua 10: 26 ff Kings taken down at sunset [Deut 21: 23]

"he that is hanged is accursed of God"  
they are put in a cave

Crucifixion

Gal. 3: 13 — the role of the victim who is also  
the conqueror

Chr. associated both with Joshua & his victims,  
& both with Solomon & Absalom

II Samuel

Absalom hung between heaven & earth,  
speared in the side — his helplessness → a  
ritual of victim killed. Golden hair →  
golden mistletoe signifying sun caught in  
branches of world tree

Water. The provider of water.

Numbers 20:10 — Moses smote the rock  $\Rightarrow$  water

Later legend — the portable rock : Paul adopts this

1 Cor 10:1 { how Paul read OT }

the spiritual rock that followed them = Chr. — the  
supreme supplier of water (of life)

"baptize" = passing through water of death, leaving  
behind all that can die

John 19:34

blood & water from Chr's side

Double redemptive function

"Rock of Ages Cleft for Me"

Cross = Tree of Death & Tree of Life

John 4:6 Chr. & the samarian woman

water : Jesus identifies self with water of  
life

Tree. Tree of Descent

Isa. 11:1 — prophecy of Tree of Jesse — from which  
Messiah is to come

Telos of these symbols.

OT & NT : all that happens in OT is a type of  
what happens in NT, the antitype.

Type, Gk. τύπος, Lat. figura, forma

Rom. 5:14 : Adam = type of him to come

General principle : In the OT, the NT is concealed ;  
(St. Augustine) in the NT, the OT is revealed.

1 Peter 3:21 Noah's flood = type of baptism

Baptism = antitype of the flood.



OT & NT are "allegorical" commentaries on each other,

in the sense of Typology: real events foreshadow other real events

a figure of speech that moves in time, forwards, towards future.

Causality — the other figure that moves in time, but backwards, into the past.

unique  
historical cast

of the Bible. Sense of historical process & faith in it :

Nature of its meaning will become clearer.

History unfolding, towards a telos within itself.

Without that legacy, one is apt to use a cyclical view —  
rejected by Christian thinkers

All biblical images are types of what is fully revealed in the Gospels.

9. October 1979

Animal symbolism.

Body: solid metaphors / Life: liquid metaphors

medicinal substances - resins  
gums from trees

gifts of Magi - emblems of Chr. death

Tree: medicinal substances & food

TREE

Eucharist: body

WATER

blood

Trees of Death

Tree of Life

Fall of Man:  
the "lost phallus"  
supersexuality lost at  
the Fall.  
see Lacan  
(neo-Freudian)

Chr. the  
anointed one

Tree of immortality  
axis mundi  
Cross-tree of life

Anointment: oil on the head  
⇒ identification with tree  
of life

"Messiah", "Christos"

The legitimate ruler

Speculation of the Messiah about time of Chr.

IDEALIZED

Paradise imagery

United Israel. Single family.

Tabernacle - portable object.

"Lord is my shepherd"

Chr. the good  
shepherd

Pastor/flock

Pastoral - Abraham, Isaac, Jacob. Descent to Egypt

Agricultural - Entry into Canaan. Settling into fixed homes.

Urban

Adoption of Canaanite ritual.

The negative ritual: forbidden rite

Ritual purification by the prophets

ABEL

shepherd  
offering of lamb  
murdered shepherd

CAIN

farmer

< ground cursed at fall of Adam

Gen. 8:20 Noah's sacrifice  
cursed ground blessed

"Cain" = smith. Arts of civilization

Conflict of shepherd & farmer - Sumerian lit.

Pastoral - sheepfold

[why not bull? Fertility symbol for Canaanites]

(Type) Exodus 32 - Israel's apostasy : golden calf  
32:8 "these be thy gods, O Israel"

(OT Antitype) 1 Kings 12 Jeroboam put golden calves at Bethel & Dan  
to get people away from Jerusalem

PARODY DEMONIC

Bull

Pastoral

MANIFEST

Beast of prey: Dragon - the best one because it does not exist, as Evil does not exist  
serpent (usually) Rev. "the beast that was but is not  
yet is"

A powerful moral force that metaphysically is  
only nothingness.

Human sacrifice : shift from human to animal victim

Sacrifice of Isaac

The Exodus. Pharaoh's slaughter of innocents

Passover - blood of the lamb

18. October 1979

Paradisaal symbolism: trees et water

Three phases: pastoral } bound up with conceptions of  
agricultural } sacrifice  
urban }  
Care with ritual - keeping separate

Idolatry: greatest evil

Two types of creation myth.

History begins for Israel as slaves in Egypt.

Nature is fellow creature of man, but no numinous presence in nature.

All gods in nature are devils → distrust of external world as source for beings worshipped.

Psychology of sacrifice

Ex 34 - probably older set of commandments: ritual concerns

Crucial law: 34:19 all that openeth the womb is Mine -  
all firstborn male animals are devoted

Every firstborn human redeemed by  
lamb substitute

Symbolic basis for  
Passover ritual

pastoral (firstborn male) > lamb = Passover  
agricultural harvest = Pentecost bread  
vintage wine

"first fruits"

return of first born life to God

In surrounding nations, sacrifice of human victim representing  
fertility of earth - dying in the fall, reviving in Spring  
female figure > fertility of earth: mother-lover-betrayer

Adonis River — Syria - Venus et Adonis (Ishtar, Astarte)

Phrygia - Cybele et Attis

festival - three day festival: dying  
disappearance  
return

Babylon -	Tammuz	Killed by animals who are another form of the god, assoc. with his cult Purple flower
Egypt -	Isis et Osiris	
N. Greece -	Semele et Dionysus	
S. Greece -	Hyacinthus	

Festival of god's death - chorus of weeping women & "Garden of Adonis" = fertility > rain charm > female orgasm

Eze. 8 Temple in Jerusalem given over to worship of pagan gods

8:14 - women weeping for Tammuz

Zechariah 12:10 they shall look upon him whom they have pierced & great ritual mourning for a dying god

q. in John's account of Passion  
Jesus followed by chorus of weeping women

Isaiah 17:10 condemnation in the imagery of Garden of Adonis

Baal, worshipped in Phoenicia

1 Kings 18 - Elijah vs priests of Baal - contest on Mt. Carmel

Elijah brings on rain by deep concentration - the shaman dances before the rushing chariot of Ahab

Priests cut themselves with knives, blood pouring out - sympathetic magic

Hosea 7:14 (KJV mistr.) they gashed themselves for corn et wine

Sacrifice: victim offered to God must be perfect victim  
lurking symbolism: God fed by sacrifice

Do ut des - I give that you may give  
see prayers of Homeric heroes. Gods involved in human contest.

Sacrifice of the best thing one has - so that god will take notice

II Kings 3:26 King of Moab sacrifices his eldest son  
In the original story, the sacrifice worked.

~~Extraneous~~ [His inscription has been discovered]

"London Bridge" - "Set a man to watch all night"  
Man killed to get guardian spirit

( Sympathetic magic - as this, so that : the charm )

[ Joshua 6:26 Joshua curses site of Jericho: two human  
sacrifices

I Kings 16:34 Rebuilding of Jericho

23 October 1979

## Sacrificial imagery

vestigial rites — II Sam 21 famine because Saul slew Gideonites

food supply cut off — king responsible

oracle: Saul's bloody house

punishment happens automatically,  
as balance in order of nature.

Gideonites demand 7 of Saul's sons — they  
are hung — retaliation

Then: in the days of barley harvest → fertility rite.

—— Judges 11 King's rash vow: if he wins he will  
sacrifice first thing that meets him —  
his daughter.

The word of power: cannot be undone

Lament: attempt to account for pre-biblical  
rite

Typology. The types are those of a history of a nation

Antitypes are those of the life of an individual

social form

individual form

paradisaical (trees) (water)

garden  
four rivers

tree  
fountain-source

pastoral (animals)

sheep fold

{ shepherd  
lamb

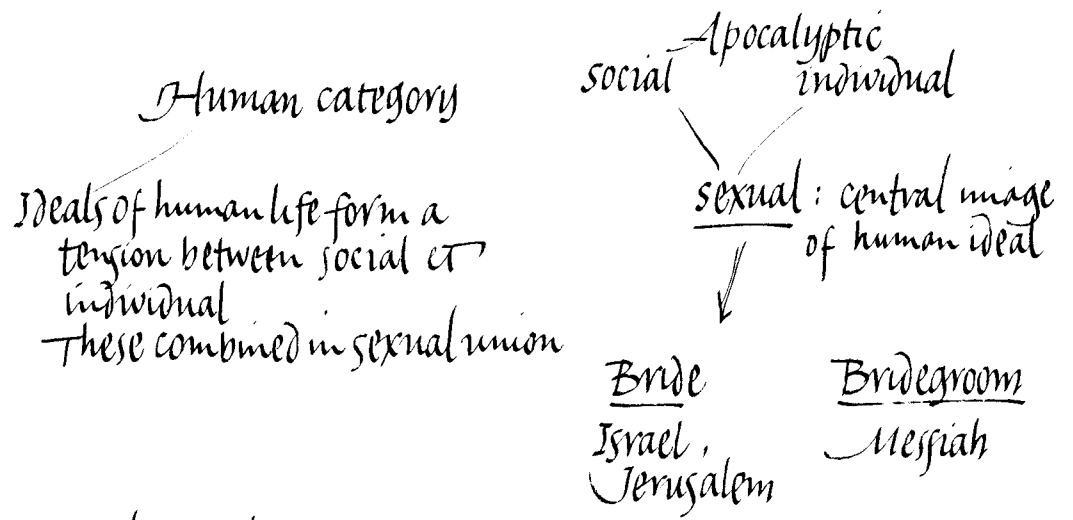
/ master = servant  
ruler = victim

agricultural (plants)

grain et wine

harvester

trampler of winepress — Isa. 63



### Sexual symbolism.

Yang & Yin. Sexual symbolism ≠ social relations

Male creator. Woman made out of man.

"Maleness" of the God different from its perversion in doctrines of male supremacy.

Idolatry. Mother is the figure from whom we must break to live. Domination of man by nature - womb / tomb. Revolutionary vision of Bible.

Rev. 21:2 / The Divine wedding: Messiah is the only male. All others constitute a female body; a bride adorned for her husband.

	{female}	{male}
- paradisaical	garden	tree
Sumerian "Dilmun"	<u>Song of Songs</u> : garden enclosed	wind
See Bibby, Looking for Dilmun	Land married to the king. Isa 62:4	

Pharaoh, Nebuchadnezzar: individual } human  
{Great whore} : sexual  
Egypt, Babylon, Rome: social

whore ⇒ theological irregularity Jezebel - intro. cult of Baal  
Delilah



Rev. 17 Revelation of the Great Whore: mystery  
Beast of 7 heads = Rome of 7 hills (opposite of Revelation)  
Babylon  
Plagues  $\Rightarrow$  Egypt — the 3 demonic kingdoms  
The Demonic City  $\leftarrow$   
Parody of Jerusalem

Relationship of Israel to its God is of bride to husband  
Israel's wandering away  $\Rightarrow$  unfaithful wife

forgiven harlot: Israel

Hosea 2:2 H. symbolically marries two unfaithful  
women — N. & S. Kingdoms

Eze. 23 —

Mary Magdalene at the Passion.

James Reaney,  
"Rachel"

30 October 1979

Sexual symbolism - only indirect rel. to social relations

### Demonic

Marital: Great Whore — infidelity to symbolic bridegroom, God  
Mosaic attack on temple prostitution. Temple prostitutes devoted to god in form of passing stranger. Hosea's wives

#### Redeemed

Magdeline  
Hosea's wives  
Rahab, in Joshua

#### Apocalyptic

Bride (Jerusalem)  
Bride of Song of Songs

### Maternal

[Later legend, from  
Isa. 34:14 - "screech owl"  
+ Heb. Lilith → Lilith, Adam's  
first wife in first Creation account.  
Flourishing career in Romance lit. ]

Eve  
Rachael

Virgin Mother  
Woman crowned - Rev. 12

Structure in which female = society, male = individual.

"pagan" } rural Israel, a land,  
"heathen" } country (OT)  
Christianity - a big city religion or city (NT)

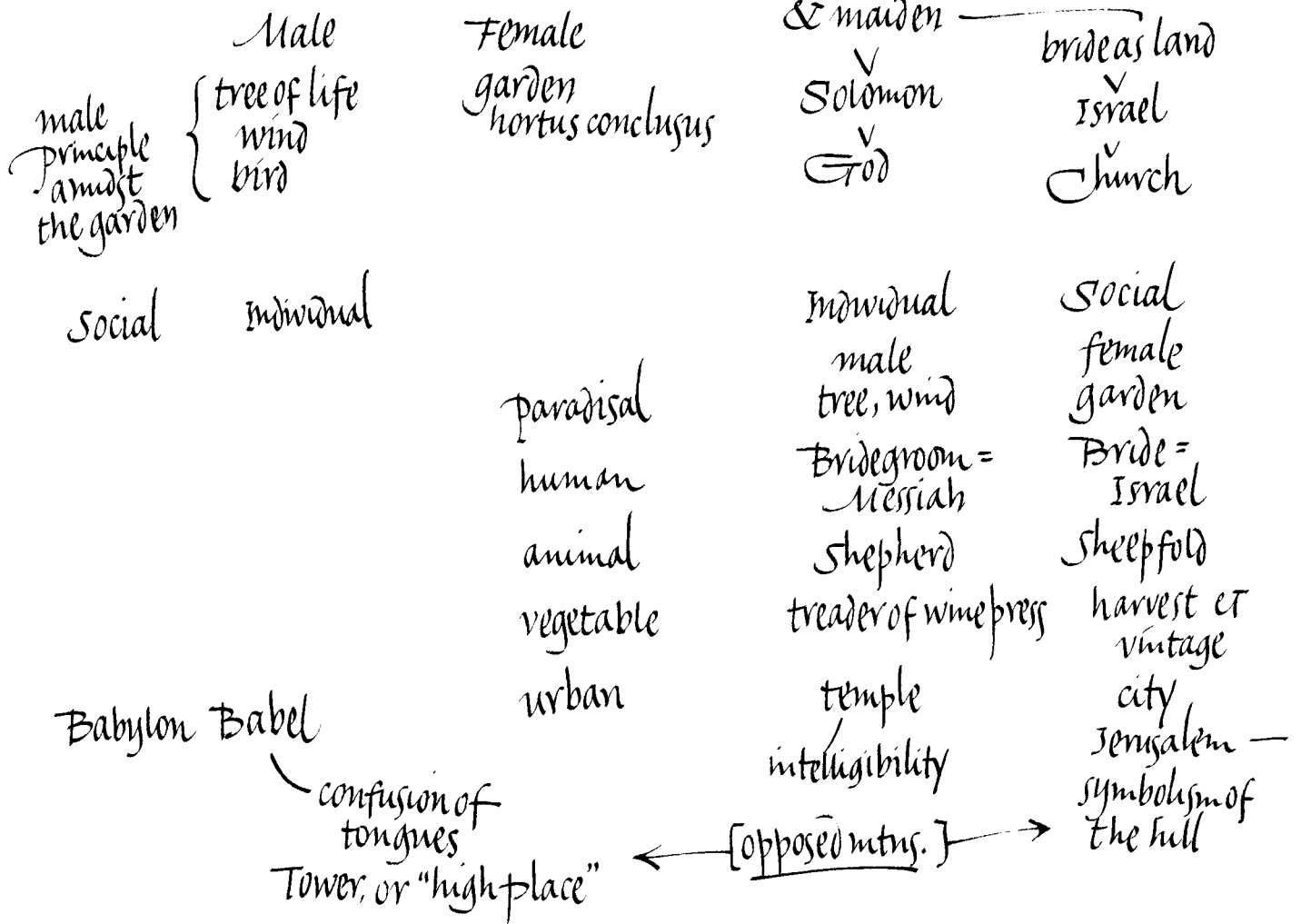
Song of Songs — rural marriage rite. Lord & Lady of May.

Solomon → king as bridegroom, land as bride

"black" — as fertile soil  
She does not keep her own vineyard - she has  
left her native land

Bride's body — body of a garden Ch 7:4  
of the country

# Apocalyptic



1 Kings 20:23 → a nation's gods take on  
characteristics of people —  
Jehovah as a hill god

Chimbing hill to a  
sacred spot  
spiral ascent — the Ziggurat  
Painted colours → the different planets

Psalms (~120 or so) ascent of the hill  
to the temple

Contrasted hills, buildings.  
Jerusalem, highest place.

Prophecy in Zechariah 14:16 - all will go up, or no rain

1 Kings 11 Solomon's love for strange women -  
building temples for Chemosh, Moloch →  
the rival mountains opposed

Isaiah 14 oracle against Babylon  
fall of Lucifer - attempt to ascend mtn. of the North  
king of Babylon = morning star, on the parody mt.

Antichrist ← { Eze. 28 oracle against Prince of Tyre =  
man who has been in Garden of God, on Holy Mt -  
archetypal demonic figure

Shrinking of Ideal states

Eden - PL to Abraham - PL to Moses  
& Joshua

split of  
kingdom → Judah  
|  
Jerusalem  
|  
Temple

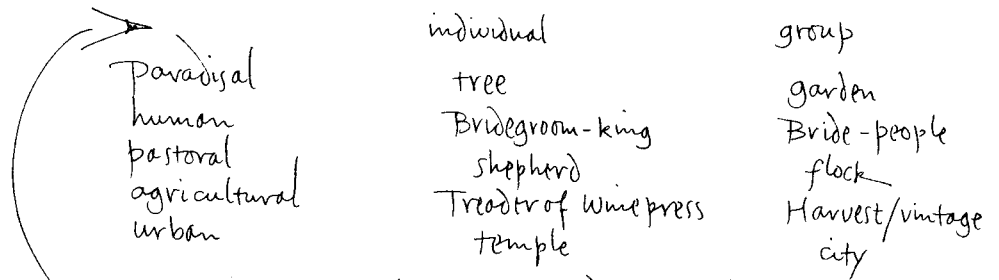
Rededication - Daniel ← all sacred  
Hanukkah - space in the world destroyed ← Holy of Holies  
on the same place kept empty -  
desecrated by Antiochus

Matt. 24:15 Destruction of Temple = end of the world

6. November 1979

Interconnection by metaphor: basis of poetry, enemy of reason & logic

Apoc.



the spiritual: class of being between divine & human  
angels & devils

Their metaphorical basis. Divine = spacial "up"  
esp. true when society gets to a certain stage.

Tribal — local & immediate gods, trees, animals

complexity  
⇒ move-  
ment of  
gods up

Retreat into the sky. Spiritual beings over our heads.

Spiritual { spirits derived from sun, stars, moon = FIRE {tongues of flame} Seraphim (love)  
spirits derived from clouds, birds, air, sky = AIR {Dove} Cherubim (contemplation)  
HOLY SPIRIT ANGELS (society)

Demonic  
Manifest Devils  
Heat without light  
FIRE  
AIR  
Storm & tempest  
"Prince of the Powers of the Air"  
Parody gods

Principle of Metaphor: all categories united in the individual form. Messiah combines all categories.

FIRE category ⇒ all categories on fire

both living being that does not burn up or one that does & is reborn  
bird: phoenix {Chr. in legend}  
tree: burning bush, Tree with sun & moon and stars  
candlestick  
R. Southwell, "The Burning Babe" city: apocalyptic fiery City: a state in which man lives in fire.  
Halos, &c. City glowing with gold & precious stones

AIR category

one who ascends into the sky Paul: meet Chr. in the air  
"Spiritus" inspiration, &c.  
one identified with the air ⇒ a spiritual being

## Identification of categories.

Rev 17:6 Great Whore, drunk with blood of saints  
Blood = wine  
Jer. 51:7 Babylon = golden cup in the Lord's hand = drunkenness

Eucharist symbolism: blood = wine

Legendary equivalent: the Holy Grail - originally cup at Last Supper  
of whore's cup then receptacle for Chr's blood at Crucifixion

Preparation for Divine category: examination of biblical narrative; connection in temporal sequence.

Genesis: beginning of Creation

Exodus: beginning of Israel

Problem, pseudo-subject of theodicy. Solution in beginning with Exodus:

God's entry into history on the side of the oppressed →  
revolutionary quality of biblical religions (Judaism, Chr., Islam, Marxism)  
specific historical revelation  
canonical books  
dialectical tendency of thought

perhaps greatest  
contribution  
of Judaism

Conviction of the False god ⇒ nonexistent god

Earlier "contest of gods" theme, as in Trojan War -  
reality of opposing god not questioned

Polytheistic Greek religion ⇒ scientific tradition

the overriding principle: Fate ⇒ law of nature

Biblical: moral & natural order controlled by God

Exodus

redemption out of bondage.

Pharaoh orders massacre of Heb. children

Moses escapes

Found in "ark" Heb. words for ark both

tr. as kibwtos in LXX & NT  
constellation of meanings / arca in Vulgate

kipwtos Matt 24:38 Noah's  
Heb 9:4 Ark of Covenant

Organizes 12 tribes

Israel crosses Red Sea

40 years in desert

Law given on mountain

Sequence in Life of  
Christ

Herod orders massacre of innocents

Jesus escapes

Taken down to Egypt

"Joseph"  
"Miriam" = Mary

Gathers 12 disciples

Baptism in Jordan [corresponds to Red Sea redemption]

40 days' wandering

Gospel from Sermon on Mount

Numbers 21

Rebellion: fiery serpents  
Serpent on the pole -  
rescuing man from bite of  
serpent

John

As Moses lifted up serpent

Joshua conquers PL

["Joshua" = "Jesus"]

Resurrection: conquest of  
Death

13 November 1979

Narrative principles: typological structure particularly obvious in life of Christ.

Mythical habit of mind: identification

Short version

Friday - Death on cross

Passover

Saturday - Disappearance (burial)

Crossing of Red Sea  
symbolic drowning

Sunday - Resurrection

Creation of new Israel

Gospels - no interest in time of year.

Dec. 25 - a date celebrated in Mithraism - birthday of the Sun  
adopted in 4 Century by Church

also Hanukkah

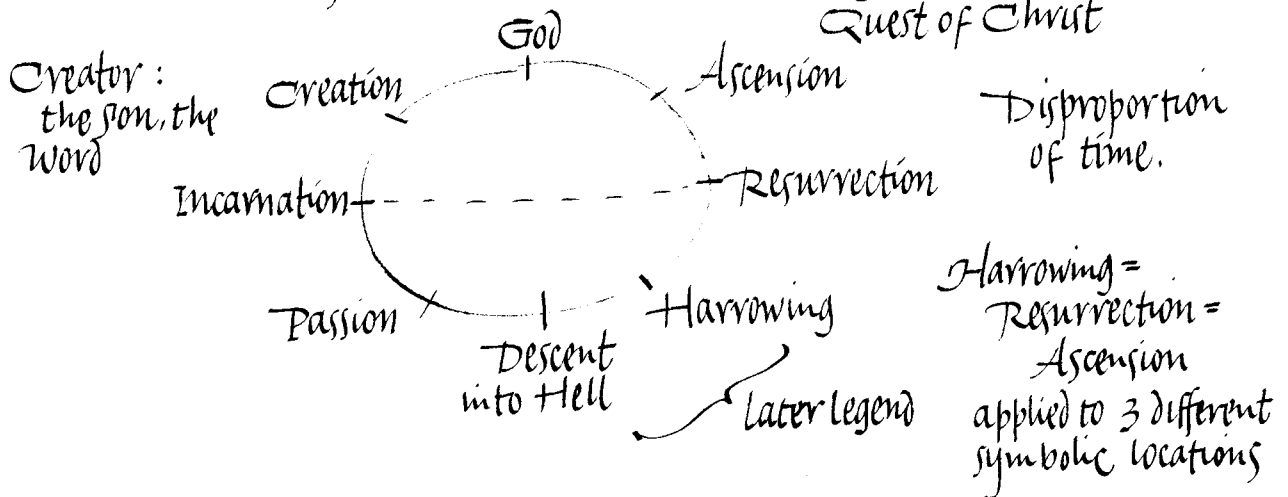
but great concern for aligning it with Passover.

Hymn of St. Ambrose: "this is the night" - Passion - Passover

Baptism - crossing waters of Death

1 Cor. 10 all our fathers under the cloud & passed through the sea

Continuous narrative. The hero who emerges near the end.





Babylonian creation epic Ennuma Elish ("When from on high")  
Conception of rivers in Eden → underground sea of fresh water

Apsu (Absu)

> abyss  
a "pure" coincidence?

Apsu, Lord of fresh waters, killed

Tiamat, goddess of waters of death, killed by Marduk -  
split her body in two et makes the world

Creation beginning with a dragon fight  
incorporated mythically into Bible.

Demonic

Apoc.

Manifest

Parody

Hunter

/ Animal imagery /

Shepherd

linked to heathen kingdoms

Gen 10. Nimrod, "a mighty hunter before  
the Lord" - founder of Babylonia

king's duty - hunting as a ritual act:  
- conquest of dangerous beasts

Dragon  
(Tannin, &c)

Lion

Tutankhamen harpooner -  
mythical slaying of sinister beast

Messiah as hunter of dangerous enemy (Ps.)

Cosmological et political associated

Dragon ⊂ Heathen  
kingdom

Isa. 51:9 God = he who has wounded Rahab,  
dried up the waters

Wake up - show strength for 3rd time

1) Creation of world

2) Deliverance of Israel from Egypt

3) Final

Eze. 29:3 Pharaoh, great dragon that lieth  
amidst his rivers,  
God to draw him up, et all the fish  
will stick

water  
monster

> sea > chaos - power outside creation

Monster in the  
Sea = the Sea  
⇒ to hooker land  
Leviathan =  
transform the  
sea. "No more  
sea" in Rev. =  
no more death

Ps 89:9 God rules the sea, has broken  
Leviathan in pieces

Egypt + sea monster

Ps 74:14 Leviathan's head broken, becomes  
meat in the wilderness

Coming of the Last Day

St. George story. Perseus et Andromeda

Impotence of winter, wasteland succeeded by spring.

Kings  
daughter =  
people  
The People are swallowed  
⇒ Harrowing

Dragon killing = rescue from the Dragon of someone about  
to be eaten, or (in pure form) one  
already swallowed.

Hero must enter mouth of monster.

Jonah. Told to denounce Nineveh.

His escape > tempest > Jonah into sea

The great fish. Jonah out of the belly

of Hell = a lower subterranean,  
submarine world.

Storm = ship = strange land = fish

Type of Passion  
and Resurrection

Jonah can't be  
digested

21 November 1979

Creation myth of dragon fight; making of creation out of dragon's  
St. George story body

Manifest / Parody demonic

Apocalyptic

Dragon lion, beast of [Animal]  
serpent prey

sheepfold

Leviathan  
Rahab Isa. 13: 21-2 wasteland - doleful creatures, owls, &c. Creatures of waterless places

Behemoth Creatures on the boundary between beast & demon

|| Casting out of devils in Gospel healing stories.

Nebuchadnezzar Devils in possession - commanding voice

[they know; the rest of us are also but don't mind]

Creation = division of light / darkness  
waters / waters

The things which  
are not;  
Chaos;  
Enemy of God

Incorporated into  
God's order;  
Creatures of God

Isa. 27: 1 in the last day  
God will hook & land

Leviathan

Ps. 74 Leviathan as food

Leviathan a creature of God.

Job 40: 15 Behold Behemoth ... the chief  
of the ways of God - one of the primary  
elements of creation; only his Creator can  
kill him.

He is a king over all children of pride:  
human form = tyrant

Rahab.

Ps. 87: 4 People in Babylon et Egypt under his power

St. George original: swallowing of heroine; perilous journey of hero.

Theseus story. Minotaur in labyrinth = labyrinth winding guts of the monster

we are inside Leviathan. Harrowing of Hell:

Chr. leading redeemed out of monster.

Redemption out of subterranean or submarine world  
Behemoth Leviathan

fighting in the Gospels

Command of the Sea - original act of Creation = calming of waters

{Animal}

sheepfold  
fish

Lamb  
The Fish ixous  
Dolphin

Baal, fertility god

enemies Mot et Yam

seasons of vegetative death

Dragon  $\Rightarrow$  world of time et space in which we are imprisoned  
The wasteland et impotent king

City et Temple: {Urban}

Babylon et Tower

Confusion of language

City et Temple

Intelligible language

followed by reign of peace

Zephaniah 1:15

Day of Yahweh

"Dies irae"

Cosmological disaster

Zeph. 3:9 The people of pure language

{Urban}

Temple in  
city's midst

Measuring of  
Temple → purifying of speech

The "word"

Christianity: problem of scriptures in translation  
Emphasis on gift of tongues. Totality of all human  
language.

1 Cor. 2:10 God revealed by Spirit

Spiritual language pneumatikos ≠

Natural language psuchikos (soul part of  
natural world)

proofs, evidence of the natural world  
excluded from Bible.

What does spiritually mean?

One is, metaphorically Rev. 11:8 City =  
Sodom, Gomorrah, Egypt  
spiritually

26. November 1979

Revolutionary situation of Israel in Egypt.  
Entry of God into history } revolutionary habit  
of mind:  
dialectical thought  
historical revelation

Campaign against idolatry —  
the numinous in nature.

All gods in nature are devils.

Clews or keys of destiny in social traditions

+ Heathen kingdoms: numinous in nature

Egyptian cult of animals.

Splendor, beauty, dignity of animals

Local gods - of trees, fountains, stones.

Sense of natura naturans (growth) =>

natura naturata (constructed):

Lower world of earth => higher world of sky

Retreat of nature gods.

Biblical metaphors: of the ear, not the eye.

Visual emblem distrusted. Notion of seeing God —  
editorial coverings et periphrastic expression.

Seeing an angel.

Vision of Isaiah et Ezekiel.

NT - God becomes visible as a man.

No man has seen God at any time,

Jesus has declared him. - John

Intensification of revolutionary strain =>  
iconoclasm.

Greek culture: the nude, the theatre EYE

Biblical culture: the word - the ear

Supreme ruler - the  
supremely visible => Sun King

(command => action

arresting  
attention

Imagery must be internalized: from the subject

idol is an image externalized & gone numinous

Revolution → Law → Wisdom (observation of Law in inner life)

Wisdom.

The proverb.

Some in Bible come from ancient Egyptian sources.

Proverbs, Ecclesiasticus, Ecclesiastes

Origins - designed for those without great advantages: how to get along - follow experience

Doing what has always been done & found effective.

cultural attitudes

↳ anxiety of continuity

continuous stream of wisdom flowing on

{ authority of seniors - wisest has survived longest

{ strict subordination of young - penal approach to education

↳ passing on of proverbs Polonius in Hamlet  
Chesterfield's letters  
Ben Franklin

Story of Ahiggar - ~~ast~~ a trusted advisor of Babylonian king with bad adopted son.

Book of Tobit

Cast out to Egypt, returns.

said to be related to Ahiggar

The ungrateful nephew who bursts

⇒ Aesop

"Ahiggar" in the Koran

Traditional wisdom — anxiety of continuity

Shakespeare's historical plays - legitimate succession  
King John

Rules of primogeniture.

Davidic line - Messiah a direct descendant.

Primogeniture et passed-over eldest son.

Cain et Abel. Seth

Ishmael cast out. Isaac carries on.

Esau et Jacob

Jacobs 12 sons. Ruben's crime. Judah, Joseph

Ephraim et Menassah.

Saul et David

Choice over human tradition: divine intervention,  
a break in continuity.

First-born son devoted to God until redeemed.

Jesus is first-born et sacrificial victim.

Tragedy in the Bible:

nodes forming over passed-over, rightful heirs.

Cain's bewilderment: potentially tragic

Hagar et Ishmael

Bitter cry of Esau

Saul - the one great tragic hero, who can do  
nothing right. Decent humanity in sparing  
of Agag. Witch of Endor - Macbeth

Exclusion from inheritance.

Divine will also breaks in to wisdom.

1 Sam 10: 5 Samuel gives Saul instructions

Meeting of prophets.

The prophet

Saul turned into another man.

a group of ecstasies in trance state

West Asian phenomenon first glimpsed by  
Egyptian diplomat sent to Sidon.

God of Sidon commands through court  
attendant not to kill him.

The court prophet.

Vertical  
descent  
of divine  
will ↓



4 December 1979

Development of Prophecy: third kind of authority -  
difficult to assimilate

I Sam 10 - primitive ecstasies

Development of court prophet, but basic to prophet  
is opposition to earthly authority.

Prophecy is individual carrying on of revolutionary  
tendency

I Kings 22 Prophets before Ahab et Jehoshaphat

400 court prophets: "go up" unanimously in chorus  
but J. is suspicious.

Micaiah summoned. Zedekiah's horns of iron -  
sympathetic magic,  
first gives yes, but then emblematic oratory - very  
disaster foretells; ancient.

God as trickster - a lying spirit in the 400

Micaiah jailed. Kings of Israel et Judah defeated.

II Sam 12 David & Nathan: Uriah & Bathsheba

Nathan as king's conscience. David tricked  
into self judgment.

Authority from the prophet

Unpopularity of prophets.

Prophet's life turns on confrontation with established  
standards of society.

Elijah et Elisha - wonder workers

Amos - first writing prophet

the herdsman seized by God: the Lord took me

attacks luxury et exploitation - imbalance in society

Amos 7: 10 king et priest against the prophet

A. does not hedge.

Will of God

Will of king

Prophets come to see that Israel et Judah are surrounded by more powerful enemies they cannot resist

Prophets become those for whom unconscious et conscious powers are in alignment: not simply ecstatic nor just advisor

Prophetic scroll destroyed by the enraged king in Jeremiah 36:20  
the living word which endures vs. dead monument that vanishes: king's palace vanished 20 years later without a trace, but the prophecy persists

Christ's life at climax of confrontation

Society under judgment  
— its significance — no established society could possibly tolerate him.

Socrates vs. Athens

Dostoevsky's Grand Inquisitor  
Shaw's St. Joan

without that confrontation, no philosophy or science

Integrity → martyrdom.

King's role. Power of the king — unconditioned will but his responsibility for land's fertility.

Oedipus Rex & David.

King = people in individual form: if the people suffer the king suffers

king killing to preserve vigour → rituals of renewal of authority  
ritual humiliation

II Sam 6 David's bringing of ark into Jerusalem  
Communal feast

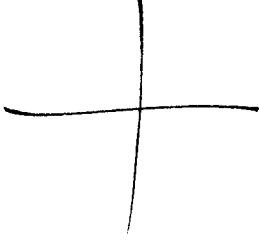
David Danced before Lord — Michal despises him  
(deficiency in royal underpants)

I will be yet more vile than thus —  
humiliation as part of royalty

Psalm of humiliation  
—

types of passion of Jesus. Ps. 22: 7 repeated in crucifixion story and whole of it

Contrast of Wisdom et Prophecy  
continuity      discontinuity



1 Sam 2 The miraculous birth: conceived by  
power of God.

Hannah's song: overturning of established  
values of society.

Model of Magnificat

Birth of John the Baptist & Jesus

8 January 1980

Stages in  
the Bible

1. Artificial creation myth assumes nature is art of God.  
Human art either competes or imitates - difficulties  
for the imagination. Ideal is paradisaal garden
2. Revolution: Israel out of Egypt  
- a beginning in injustice. God appears, gives himself  
name et partisan role  
- this avoids theodicy. Conception  
Ideal is P.L. - a goal rather than source.  
Human imagination not pre-empted. - a  
world transformed by human work
3. Law - essentially a continuity of history of Israel
4. Wisdom - individualizing of Law  
chief characteristic is continuity
5. Prophecy - individualizing of revolutionary situation  
Discontinuity - prophet appears in the dialectical  
situation.  
Develops into aspect of redemption, deliverance -  
restatement  
Restoration of Israel in the future [-> resurrection  
in NT]

Job

Essentially about limitations of wisdom et necessity of  
prophetic function

Heb. Bible: Law - Pentateuch

Prophets - former: historical Joshua - Kings  
latter: Isaiah, Jer., etc, the 12

Writings Psalter

Rolls

Chron. hist.

Daniel

NT	Gospels	correspond to	Law
	Acts		Prophets
	Epistles		Writings
	Apocalypse		Daniel

LXX      Genesis → Esther      law, history, legend  
              → Job → Malachi      wisdom, prophecy, poetry  
              'a new genesis'

Job: Dramatic in form but not theatrical.

message of catastrophe, etc.

but most closely resembling form - symposium

Begin in folk tale et end. In between the dramatic structure.

Satan before court of Lord - most haunting scene in all of literature.

Unique aspects. Genesis begins in void : order in which chaos

ENEMIES &  
CREATURES  
OF GOD.

Enemies & creatures → et darkness outside, but also incorporated in creation (night, sea, etc.)

Job Satan a tolerated guest, Leviathan a creature of God.

First impression not favourable. The three friends - sit for \$ 7 days in silence. They are ridiculed, but are faithful to him. They are bound up in Deuteronomic law et wisdom - they hint at a crime committed by Job, but he has already sacrificed for any unconscious crime. Job's anger - punishment all out of proportion. The one explanation that they would never think of has already been given - the half-jocular bet.

Tragic tone of Job. Difficulty of writing tragedy in biblical setting — must have suggestion of malicious or trickster god.

Just enough of this suggested in Job. Irony in Job — the ironic leering grin hanging over discussing of divine justice.

Deadlock. Speech of Elihu — a long & eloquent monologue on justice of God.

Speech of God out of whirlwind: a fair poet, but not as good as Elihu.

harangue of a deified bully? > The rhetorical questions — were you there?  
Poems on leviathan & behemoth

Job's restoration — one wonders about this

R.V. marg.: God convicteth Job of ignorance — are the friends right after all?

Bernard Shaw's story of the black girl's search for God.

Making sense of Job.

Scene at the beginning not referred to again —  
Satan disappears (this is unusual)

Satan  
sea of death { Demonic  
Demonic kingdom human  
behemoth, leviathan animal  
forbidden tree vegetable  
all these are identifiable { mineral  
Satan = behemoth, leviathan

Another metaphor here — the legal metaphor  
The trial. "I know that my redeemer liveth"  
an ally in your case — the goel

Satan - diabolos : the accuser

God's set up - he has made ~~the~~ observance of the law so profitable that it does man no credit to abide by it.

Job is totally isolated - from society ~~et~~ God.

+ His wife's rejection of him revised by Blake ~~et~~ Macleish, yet God's tone in rhetorical questions are troublesome.

If purpose is to shut Job up, we get no insight into divine nature.

Job's great yell.

He is not told why he is punished. - dramatic rightness of that.

No glib ~~et~~ plausible explanations. Divine dignity preserved only by unanswerable questions.

↙ general principle : to answer accepts assumptions of question - consolidates mental level on which question <sup>is asked</sup>  
only more and more searching questions - no answers

The answer neutralizes ~~et~~ annihilates the question, cheats questioner out of the right to ask.

What does creation have to do with Job's anguish ?

The great phantasmagoria of creation in rhetorical questions.

+ How Job got into this is unimportant —

no backward search for first cause : I am not there. only how to get out matters.

15. January 80

### Argument of Job

God's speech  $\Rightarrow$  prevent Job from looking in the wrong direction, towards the past

Job's metanoia I have heard of thee ... now I see

Visions of God in Bible surrounded by editorial redactions.  $\Rightarrow$  Job's statement of great importance. He knows something we don't.

Tendency to fall back on some problem  $\&$  look for a solution [which annihilates the question]

Note Job is not condemned by God for questioning. Intensity of Job's faith.

- Dialectic of faith  $\&$  doubt. What is really opposed to faith is lack of it, a negation.

Doubt is necessary to clarify faith.

Job condemned by 3 friends  $\&$  perhaps by author. "Righteous in his own eyes"

Job builds up in the void of God's silence a case for himself. Job wanders in the darkness of the absence of God.

Tragedy - to explain it is to explain it away - it is not a conceptual problem, though bulk of criticism attempts to treat it as such.

Aristotle's hamartia (sin in N.T.).

The only flaw in many tragic heroes is the position they are in. The flaw may be an exceptional virtue.

Thus with Job. He is being tested for something.

Friends' attitude - a superstition: bad luck is an infection - a man who has it is the plague. If God is good all suffering men must be bad.



The trickster God - the Gnostic view: OT God  
is an evil being from which Jesus delivered men  
- a straight reversal of friends - no solution

LXX layout: Job as a poetic et prophetic Genesis  
beginning with a kind of fall.

Genesis - fall a breach of contract: the theological  
lawyer's preoccupation.

"Is God doing the right thing?"

Mind  $\rightarrow$  superego which screams yes  
 $\rightarrow$  small remnant <sup>not in shakes</sup> which retreats

The next stage - (suggested by colloquy of Gertrude Stein & Alice Toklas on  
S's deathbed)

↓ what is the answer? superficial  
↓ what is the question? deeper level

Give up the superficial game of justification.

Shelley's Prometheus recalls his curse <sup>against Jupiter - he realizes  
that the curse is the only thing  
that keeps J. in business</sup>

God's rhetorical questions: illustrate a deliverance.

redemption out of waters of death (forward looking, not backward  
a chain of causes to  
First Cause)

Tendency to oversimplify religious situations by fault or prejudice  
of language — noun  $\Rightarrow$  thing in nature

"Is there a God" [thing in nature]

$\uparrow$  grammar  $\Rightarrow$  God as object

Burning Bush: I AM (a process accomplishing  
itself)

not a noun

"soul" - something that man has <sup>body =</sup> a jail  
from possession of consciousness which feels  
a body about which it knows little

Emancipation of Job - release from some kind of  
jail: an order of nature symbolized in  
poem on behemoth et leviathan

The monsters that have swallowed man. Job shown these —  
he has been pulled out of these.

God's pride over these creatures.

Job pushed away from the creation.

Job not a participant → he can be delivered  
from that world. He is an observer, a  
consciousness.

The tragic situation of hope & despair — a dialectic

[failure of faith et → Hope in Bunyan]

Job's despair is desire for annihilation, not death —  
almost sub-tragic

Tragic heroism not possible for Job — nothing  
left but complaint. Intolerable memory  
of happiness.

Central situation of tragedy

in his world there is no innocence [Job is  
an Edomite — a person in the human

of mankind  
as Adam's story

— situation as such, not of the chosen]

Anaximander: to be born is hubris — act of  
to die is nemesis — aggression  
— the righting of a balance

Job is a victim by chance, from our perspective  
which is not complete but is all we can see

Opening scenes

Job in Satan's hands, but not his life —

property — an extension of a man →

how much can a man lose of what he ~~is~~ ~~is~~ ~~is~~  
has until it affects what he is

Job ends in a transformation of what he is  
(meaning of the restoration)

22 January 1980.

Structure of Job.

Superficial level: problem with solution

Profound level: tragic existential situation.

Prose folk tale:

comic conclusion

Difficulties — a restoration, but it seems oddly

profundity. All's well that ends well ⇒ structure of comedy but not of life — changes are permanent: what goes dead stays dead.

Consolation by new daughters — impossible in realistic situation.

Job: Epiphany of the whole Bible:

original paradise, fall, restoration.

Restoration in comedy ⇒ the incredible turn

Tragedy — impact of the inevitable.

Seldom conceals anything — not that kind of suspense.

Job — to the friends, the great secret.

Surprise in comedy — the inherently incredible.

Restoration in Job: we can't reach it by our antennae of what is credible.

Analogy of the dream — the world of dream abolished

Yet the restored world must be continuous with world of suffering, or there's no point to the story.

"I abhor myself and repent in dust and ashes"

And the Lord turned the captivity of Job.

God: power, wisdom, love

What of this in Job? Not by Job's wife. The crucial attack on a man's integrity from his family.

Comic birth of a new society. Hero and heroine's real life begins after play ends. Gathering around the new couple  
Lord turns captivity of Job when he prays for his friends  
⇒ the new community of love: the gathering around restored Job

Daughter's names.

Could we see any of Job's restored wealth?

What Job has seen — Job as microcosm of Bible

Original wealth \ Restoration

Disaster

Typology in the OT & structure of Job

type

accusation by satan

antitype

behemoth, leviathan

Leviathan — personification of heathen kingdom.

Ancient creation myth — dragon killing.

Dragon still incarnate in Egypt, Babylon.

Landings on last day.

"chief of the ways of God"  
"king over all the children of pride"

Leviathan = the order of nature.

Rescue of man from inside.

Job has seen these monsters from the outside.

God's rhetorical questions: because Job was not a participant in creation, he can be liberated.

Ego beholding its monstrous shadow, the world

"wherefore I abhor myself"

separate one's self from ego perception

Disappearance of subjective fallacy  $\Rightarrow$  disappearance of objective fallacy

me  $\longleftrightarrow$  Leviathan

Wisdom et Prophecy.

Job primarily in wisdom tradition.

28 - Hymn of Wisdom

28:14 no wisdom in belly of Leviathan, in the order of nature  
wisdom purely on existential basis, divorced from knowledge.

The wiseman observes the law — Job's friends

Crisis of this wisdom in Job.

The vertical descent of God  $\Rightarrow$  wisdom resolving into prophecy  
breaking into Job's world of wisdom

Type

Creation

Paradise of Adam, Job

Antitype

Recreation

restored world

[ In Job, fall of man et deluge are superimposed. ]

Drama of wisdom united with prophetic element.

Close relation to Ecclesiastes.

## ECCLESIASTES

Homogeneity of translation — coherent theological mold, of 17 Cent. England

Bible as word of God → majestic tone.

Some books don't fit — epistles of Paul  
Ecclesiastes the shrewd, tough, humorous mind  
which is mistaken for weary old man.

The sensible epicurean doesn't come through.

Collection of proverbs + refrain

"Vanity of vanities" = this is a lot of junk too.

— hebel : fog, mist ⇒ all things are full of emptiness

All some things are nothing. How do we know  
there are things?

— Disillusionment = emancipation

To tear off chains on mental habits, blinders on vision

Struggle to enter canon. "Remember thy creator," but

"creator" very close to "grave" → In the days of youth, remember  
thy grave

The secular context : a minimum basis

Writer of Ecclesiastes identified with Solomon —

imaginative identification → imaginative extension  
of power and authority : the writer has been at  
the top of society

29 January 1980

Ecclesiastes.

Later development of wisdom.

"Vanity" - vanus = empty

hebel : fog, mist

The invisible order of reality, above, superior. Platonic

Genesis: creation begins with air, light.

invisible world  
as medium of the  
visible { Air cannot be seen. If it belonged to visible  
world, we would be living in dense mist.  
Light - the instrument of visible, but not itself  
visible

↳ instrumentality that allows nature to be transformed  
into human shape.

Vanity (fog, mist)  $\Rightarrow$  the objective world as medium  
of human energy, the material world  
to be shaped or made

Neither there nor not there.

Maya  
not illusion,  
not reality

The 3 A's: anxiety, alienation, absurdity -  
subject of Ecclesiastes

anxiety - Angst : consciousness of death

Sense of panic - movement of  
time, our life ticking away

Ecc. 3 - There is a time for everything  
understanding the rightness of time

Ps 46: Be still - LXX have leisure schola sata  
consciousness begins to function properly

↳ Detachment from what we do under panic of time

Ecc 9 that is thy portion; whatever you find to do

— Detachment: setting energy free; Attachment to given <sup>↑</sup>loyalties  
from ghost of the future

Alienation — nature not essentially related to human life  
human paranoia — alternates between total meaning  
— total indifference.

Ecc. 1:4 great cycle of life  
stability of natural order

Absurdity — our own built up hierarchies

2:11 all the works of my hands vanity  
wisdom & folly reduced to the same basis  
why am I more wise? — this also is vanity  
the final disillusionment  
similar to Sermon on the Mt. — "take no  
thought for tomorrow"

Finding away through the world of vanity:  
neither pretense that world is not there,  
nor

Ecc. 12 — Failing powers at old age  
Learning how to die. Learning in youth what  
the whole shape of life will be.

12:9 ff Appendices at the end — attempt to fit the book in,  
anti-intellectualism.



## Literary style.

Sentences in AV as separate ¶. Verse/prose not distinguished - yet this distinction hard to make.

Heb. parallelism - a statement completed rhythmically by another which often repeats it.

No consistent prosodic basis. - due to heavy editing?

Ps 1:1 - 3 units, &c.

a good rhythm for antiphonal chants.

NT preserves closely this rhythm

Chanting rhythm - between poetry & prose.

## Prose.

Continuous prose - developed largely to express causality.

Phenomena as effects, for which there is a cause.

Beginnings in Herodotus, Plato.

Presocratics - detached statements: falling into silence

The prose of authority - to be pondered

Yoga sutras - gnarled, twisted epigrammatic sentences

Discontinuous aphoristic prose of the Bible -

every sentence a separate paragraph

not to be reasoned with - no rational arguments

1 Thess 5:16 - exhortation, not argument

Commanding prose in the army.

Rhetoric of God - simplicity of majesty

units — Wisdom: proverb  
Prophecy: oracle  
Law : commandment

5 February 1980

Rhythmical - rhetorical structure.

Literature begins in poetry. Verse is simplest form of conventionalizing verbal utterance. Prose is complex, difficult medium. — a well developed sense of causality.

Early poetry.

Book of Jasher ("upright" — coll. of heroic poetry)

Deborah's war song. David's lament for Jonathan

Ex. 15 Moses' song

15:1 primitive war chant — early

15:2 words of psalms, contemplative — late

Habits of mind in prose & verse.

Illusion that words meant to describe — vulgar term  
"literal"

Primary function: to hang together, make a structure  
metaphor

Josh 10:12 Sun, stand thou still

frag. of poetry out of Jasher — primitive war chant  
then prose commentator — vulgarization of poetic  
metaphor into pointless miracle

Judg 4 & 5

4 — war song of Deborah: repetition of phrase →  
emotional power

5:24 [killing of Sisera] repetition → power

Connective detail cannot be done well in  
Poetry; connective tissue not there.

Cp. 4:18 prose writer attempts to account for  
everything. The brave deed becomes  
treacherous assassination.

The circumstantial account implies —  
this is what happened

"This is what happened" - built into prose habit of mind.

Zech 9:9 - OT type of Jesus' entry to Jerusalem

NB double parallel unit

Mark, Luke, John read as poetry - only one animal

Matt. 21:2 - he reads it as prose: two animals

Effectiveness of repetition in primitive poetry -

early poetry depends on oral performance, in which repetition has its place -

a certain unit of rhythm needs to be filled up, not so in reading. Dependence on memory in oral performance.

Beowulf - the recapitulation in the middle

Romeo et Juliet Fr. Lawrence's summary

Ex # 25 long list of things to be made

36 all the things made are listed again } closeness to oral culture

Numb 21 Sources made use of

Authorship counts for little - Bible as edited book

21:10 encampments source      21:14 Book of wars of Yahweh quoted

21:16 work song - primitive verse

21:27 "proverbs" - taunt song from collection

the impersonal - proverbs of wisdom  
prophetic oracle  
transcribed history, law

Pseudepigrapha - traditionally assigned to venerable figures  
e.g. Book of Enoch, q. in Jude 14

Bible's books assigned to authors who did not write them.

## Documents in the Pentateuch

two accounts { Gen 1:1 Elohim - Heb. intensive plural  
the P document  
Gen 2:4 Yahweh - Inarrative

Why? Communication of history in the Bible  
not events but what happened from biblical point of view

*I & II Chronicles - changes of Sam. et Kings*

{ II Sam 24 God moves David to census —  
 breaking taboo - & then punishes him  
 I Chr 21 Satan responsible

11 Sam 21: 19 Elhenan kills Goliath {Heb. only}  
 Chr. David kills Goliath - this  
 attribution then substituted in KJV in 11 Sam.

Luke as editor : Mark + Q

1945 "Gospel of Thomas" discovered  
Beatitudes there but not ordered —  
ordering an editorial practice before Matt.

12. February 1980.

Style of Bible.

Rhythm - a consistent discontinuity ←  
Bible as a work of sacrosanct authority.

Unity → continuity  
but Bible falls into discontinuous kernels.

Gospels: life of a divine being - not a continuous biography, but epiphanies

discontinuous  
epiphanies  
or  
pericopes {  
Mark 7:1 Scribes criticize Jesus. He comments  
7:14 ¶ - marks break in narrative:  
another situation. He utters a doctrine  
7:24 another situation. Healing miracle  
7:31 curing of deafness  
8:1 feeding of multitude

{ kernels, as oracles in the prophets, made from records  
of miracles & collections of sayings.

Every sentence as a separate ¶ - for sermons.

Assumption: sentence is a microcosm or epiphany  
of the whole Bible & of the whole Word  
of God, that is larger than the whole  
physical universe. Each verse is a door into that  
universe.

The continuity vs the discontinuous rhetoric

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Baptism in Gospels — Crossing of Red Sea  
Infancy narratives, fitted together traditionally.

Passing over of eldest son — intervention into human continuity

Miraculous birth — divine intervention

Birth of late son — overturning of normal human continuity

Divine  
intervention  
on the side of  
the oppressed

1 Sam. 1 barren Hannah.

Son born  $\Rightarrow$  Song of Hannah

Revolutionary theme: action of God in overturning accepted standards

Luke 1 late birth of John the Baptist

birth of Jesus  $\Rightarrow$  Magnificat, from Song of Hannah & contains theme of overturning of established values & ranks

Cycles of history. Noah's Ark in the Deluge.

↳ a giant seed floating in the water

Ark of the Covenant across Red Sea

Chest enclosing all future life, a kind of seed for the Temple

Manger in which Jesus is born

↳ animals, as Noah's ark

Ox et Ass, from Isa 1:3 "crib" in LXX = "manger" in Luke

Development of Jesus by typological identification.

Transfiguration. Mark 9

Elijah — Christ — Moses

he who never died

↳ mysterious death of Moses  
He saw P.L. on top of mtn.  
"And he buried him"

God — Moses?

Tradition that he did not die

Elijah — Christ — Moses  
of the world of eternally living  
(see Jude: dispute over Moses' body)

Malachi — prophecy of return of Elijah  
Identification with John the Baptist by Jesus  
but John rejects it  $\Rightarrow$  metaphorical identity,  
not reincarnation

Rev. Measuring of Temple. Two witnesses  
{ = Moses & Elijah }  
They must die in the demonic city. Sodom - Egypt -  
Jerusalem.

Moses — Law  
Elijah — Prophecy } Scripture.

Transfig. { Prophecy — Word — Law



26. February

1. Creation - the model world. Alienation myth
2. Revolution: Israel in Egypt
3. Wilderness & Law
4. Wisdom - individual absorption of Law
5. Prophecy - individualization of revolutionary stage
6. Gospel
7. Apocalypse

Gospel another form of individualization of Law (Paul)  
"New Testament" Jer 30: 31 the new covenant in inward part  
Continuity passed over in favour of divine intervention.

Israel as the passed over eldest son - Gal. 4

Abraham { Sarah - free woman - Jerusalem Isaac → Gospel  
Hagar - bond woman - Sinai Ishmael → Law

the "allegory" → the way Paul read the OT

Gospel transformation of Law, but Christianity grew up within  
the early Church that was developing new sacramental  
machinery.

Later material introduced by Church, 1 John 5: 7 ⇒ the Trinity  
the sole verse in NT teaching Trinity, composed by  
4 Century monk. Erasmus eliminated it.  
- making doctrine true by putting it into the Bible

Pauline freedom - inner, spiritual life  
Christ: king and priest

Lam. 4: 20 { Destruction of Jerusalem }

King described as individual form of society  
King partakes of disasters & triumphs of his people

Gen 14:18 Melchizedek, king of Salem, priest of most high God

Ps 110 Melchizedek identified with priesthood

Simon Maccabeus - first priest-king

Heb 7 Christ = Melchizedek, 'king of righteousness'  
uniting of spiritual et temporal authority in messianic figure.

The temporal head of the spiritual kingdom

pneuma ruach  
psyche nephesh

spirit

soul - est. in Plato. The metaphor of consciousness in body  
- dualistic conception

body - Homeric body et shade

1 Thess. 5:23 whole spirit et soul et body

1 Cor. 15:44 natural body et spiritual body

Spirit incorporates et transforms body

1 Cor 2: end spiritually discerned // naturally  
psychikos

{spirit}

{soul}

not rejection of the physical, idealistic  
but transformation of physical

Transfiguration of physical images.

Apocalypse. The unveiling.

The immanent end of the world, the immediate future

The Apocalypse placed at the end to indicate what the final vision is.

Hebrew text of OT used. Dense mosaic of alluding.

Opening vision in Ezekiel → Jewish apocalyptic et the Book of Rev.

The great upset at the end of time

Rev 21:3 transformation of this world. + Heaven down to earth.

4. March 1980

{lecture missed }

11 March 1980

Revelation → what is the Bible saying et not saying

Great whore: enemy = tyranny et mystery ⇒

opposites in revelation et freedom

[ Meaning of words in a verbal structure. Simultaneous centripetal et centrifugal meanings.

Two directions — toward structure & correspondence

Descriptive literature: for the sake of truth of correspondence - the satisfactory replica

Poetic literature: for the sake of its own internal structure.

For the Bible, literal meaning = the centripetal, poetic meaning

"myth", "fable", "fiction" (the not really "true")

Bible means literally just what it says. E.g. Jonah:

real journey into a  
real whale -  
an absurdity

metaphoric journey -  
no great fish to be sought  
for outside Jonah

Descriptive level, as in history, science et philosophy -

Bible has only casual interest in these matters  
no history can be made of it

Man can get this for himself.

Act in the canonical books - assertions do not  
commit reader to nonsensical belief -  
a bypassing

Repetition of plagues of Egypt in Revelation → unity of design

Negro spirituals - nothing but myth is

strong enough - history is dust and ashes

The archetypal situation - essential condition of human bondage

{ The Existential level - myth and metaphor: Existential facts  
Descriptive level - history, science, &c. "Truth"  
Literal, poetic level - category of truth does not arise.

One's normal life as a screening out of what is really disturbing.

The monsters are there all the time.

The Last Judgment - what happens when the filters come loose

Not outside miracles - a revelation of what is really happening. The passage through wild and fantastic nightmares.

The credible ⇒ the descriptive level, what the "common sense" sees.

Urgency in the Chr. message → fore shortening of time  
Imminence of the end of the world.

Suggestion in Rev. - no automatism in this vision - a struggle for clarification of the vision.

Two narrative movements ① through nature & through history - cycle of bondage - a mixture of good & evil

② Gradual separation of world of revelation from world of mystery, illusion

Heaven  
Hell  
the eternal realities finally separated

18. March 1980

## Myth / History

↳ Existential impact on human beings

The same pattern age after age

"mythos" — literary structure

"fable" — colloquial substandard sense  
"fiction"

NT advises us to ignore 'silly myths' — the things other religions have. Chr. has logoi.

Myth as distortions of history. Accretions of myth disentangled by historians.

Historian suspicious of simplifying power of myth.

Relation of myth to history.

Why King Arthur so great? + hardly any historical basis. He dominates British imagination.

Criterion for distinguishing myth inferior to truth from myth superior to it — perhaps the recurring existential situation.

The hidden hero who has not died — in Rev., also told of Arthur, Frederick Barbarossa, Nero.

Revelation as a panorama. Two points of view

- vision seen under general conditions of vision:  
subjective viewer, objective world — ordinary perception  
brain as centre
- clarifying of vision within the seer

7 eyes of God in Zech.

perception for an infinite being — from a circumference inward

Perception of an angel containing all time et space, blind, looking inward (Rilke)

Late Gk. speculation on logos - all minds as one mind;

hyle - order of nature, matter, of 4 elements

- these inseparable, expressed by 4 elements as if they were alive et are identical with logos.

"Fire" - a principle which accounts for the heat in all things

logoi spermatikoi - the fertile sparks

Attaching to an element qualities partly physical, partly metaphorical.

Philo - logos as divine word

Spirit - metaphor of air, light, fire

Soul - <sup>metaphor of air</sup> blood, liquid metaphors (life)      salvation out of water

Body - solid metaphors      salvation out of earth

The soul in the body - a Gk. conception

In Paul, natural man vs. spiritual man  
transformation of the body

Dan 12:2 and NT - only resurrection doctrine  
awakening of the body from the earth.

Eze 37 Valley of Dry Bones  $\Rightarrow$  living beings  
future restoration of Israel in the context of  
NT becomes vision of resurrection

Redemption out of water

Israel out of Red Sea, repeating Noah's

transformation from the water in NT context

Ps 69 - psalmist drowning - salvation out of water



Acts 1:5 baptism with the Holy Ghost;  
Ascension - strange literal insistence on the going up.

1 Thess 4:17 Lord shall descend, we shall be caught up & meet the Lord in the air

Deliverance from the elements, out of the air

Acts 2 - baptism with fire

Dan 3 - fiery furnace - the 4 men, 3 + son of God  
Deliverance out of fire.

Song of the Three Young Men - a hymn to creation  
28 - world seen as a created order

Creatures of the 4 elements. Our experience of them is as destructive. Yet we have images of deliverance  $\Rightarrow$  form of existence in which these elements are no longer deadly.

Wisdom 19 Commentary on Exodus

last 4 verses: elements changed in themselves  
a redeemed Israel able to live in all 4 elements  
no longer destructive - a harmonizing

Vision as seen from the inside - a radical reorienting of ordinary perspective required.

Israel passed through death into life

25. March 1980

Mythological language of the Bible -

the means of expression. All myth. languages pretty much the same.

Religions differ in their conceptual language

Judaism et Chr. in their myth. language are identical.

Typology, unique to west

↳ figure of speech in time that moves into the future —  
the historical process has meaning et telos  
not an endlessly turning cycle, as in Classical myth  
4th Eclogue of Vergil

Chr. repudiated all cycles.

No doctrine of reincarnation, as in Hinduism, which  
has a trinity of Brahma, Vishnu, Shiva.

R. tends to reinforce a reactionary habit of mind, unlike  
revolutionary tendency of biblical religions.

The historical crisis.

II Esdras 5:23 thou hast chosen the one among the many

- first stage of metaphor of one chosen out of many

Coloss. 1:15 by him all things created; head of the body

- the one at the beginning, the word

— The king = people ⇒ king must go through the whole cycle,  
thus victor & victim, united in crucifixion.

Traditionally, life of Chr. signifies perfect conformity  
with moral code, but perhaps more significant  
is human society's inability to tolerate him,  
even his disciples flee at his death.

Rejection built into human nature.

Symbolism  
associated with  
kingship

The one at the beginning - supreme authority

Rev 21:3 God to dwell [skene, tent] among men

Center everywhere - the one in the midst. Central place of worship = body of Christ. Temple reconstructed as a body.

Outer court - inner court - holy of holies

the building moves inwards, the structure turned inside out.

Veil of temple rent - Destruction of mystery

Heb 10:20 boldness to enter into the Holy of Holies.

Cleansing of Temple - casting out of devils

Whole chr. community - a building of living stones

No temple in the New Jerusalem. It has become the movable, unlocalized skene.

1 Pet. 2:4 the lively stones

a structure in which individuals have formed not an aggregate but a larger structure.

The one as the form of the many.

Chr. as the entry into the spiritual world - resurrection. Not a revival of corpses.

Chr.'s atonement: at-one-ment

unification with the Father, restoring the broken current of human life

The one victim → the one who ~~consists~~ is all

Gal. 4:8 Deliverance from bondage of the elements, from nature

Col 2:20 release from spirits of the elements.

Reestablishment of Paradise after human community reconstituted. & conflicts stopped.

Hosea 2:18

Conceptual language → religious differences  
Language of metaphor → religious unity  
the language of love.



## Panegyric to Caesar

Caesar — antichrist  
— holder of temporal power, analogous to Christ

## Composition of the Bible

unity of editorship

sense of canon, of belonging — in the composition of epistles of Peter, James, John (2nd cent. composition)  
in the Gospels

no such sense in the apocryphal gospels

"canon" kana (Heb.) — measuring reed: sense of measuring  
a verbal temple  
a school of scholars editing the biblical material

## Christ, the unacceptable man

no explicit opposition, yet his life is independent of spiritual and temporal powers — Caiaphas et Pilate

total isolation — even disciples flee: Chr. alone against the world

## Female principle in Bible

Jesus born from Virgin Mary: the highest form of existence  
still a creature

## +Heroes

Classical: heroes claim descent from the gods

Biblical: only Chr. is son of God. David is adopted son

• Prominent figures not identified with elite nor with prowess in battle